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incognita to Europeans. He had crossed from the Indian frontier fairly into the central desert, and had proved that from Rudok right away to the Wall of China there were no high mountains. Thus, after leaving the Pangkong Lake, a four-in-hand might be driven to Kashgar. For many years past a road from the plains of India across the Himalaya had been contemplated, and only 50 miles remained to be finished, in order to have a fair open road into Eastern Turkistan. The only difficulty in the way of carrying out such a scheme arose from Chinese exclusiveness, as this plain was in Chinese territory. However, in due course of time, it was to be hoped that this natural route would be opened up.

Mr. T. SAUNDERS thought the author of the paper had erred with respect to the physical geography of the district he had travelled through, in supposing that the Himalayas and the Kuen-lun Mountains were to be regarded as one system. The mass of mountains to the north of India was upwards of 2000 miles in length, by 600 in breadth. It descended by steep slopes on all sides, by the Himalayas to the plains of India on the south, and by the Kuen-lun Mountains to the great desert of Gobi on the north. On the east it descended by equally steep slopes to the Plains of China, and starting from that base the two ranges, the Kuen-lun and the Himalaya, met together as in an apex at the great mountain knot of Pusht-i-Khar, where they join the Hindoo Koosh Range. But eastward they were 600 miles apart, and he thought it was not to the advantage of systematic geography to consider as one range the whole extent of so vast a mass. It was far more convenient that the great range of the north should have its distinct designation, as well as the great range on the south. He had no doubt that the range on the north was as well defined on its interior base as the Himalayas. It was, therefore, correct to say that this vast mass was bounded by a great range on the south, a great range on the east, and a great range on the north.

Mr. SHAW said his reason for regarding the Kuen-lun Mountains and the Himalayas as belonging to one system was, that the elevated belt of country over which he had travelled consisted of no fewer than eleven ridges, more or less parallel, separated by depressions, and he could not see why the last of those parallel ranges should be considered a distinct system any more than any of the other ranges.

2. *Notes on a Journey through Shantung.* By J. MARKHAM,
H.M. Consul at Chefoo.

[EXTRACTS.]

UNTIL very recently the province of Shantung, in the north of China, has been a closed book to the civilised world; but now, owing to the travels and researches of the Rev. Alexander Williamson, this rich and most interesting country is better known. As however, I considered that there was yet a vast amount of information to be gained, I made a tour of the province in the early part of 1869, visiting the principal cities, sea-ports, harbours, and silk-growing districts, and had the honour of reporting thereon to Her Majesty's Government; there were, however, many subjects of interest not embodied in my official Report, and which this Society may deem worthy of notice.

Leaving my post at Chefoo—the sea-port opened to foreign trade—on the 24th of February, 1869, I took a south-east course, passing through the Tsehya Valley, a district in which the ailanthus silk (*Saturnia Cynthia*) is largely cultivated. This district is mountainous, but the valleys are most fertile, producing cereals of nearly every description, and also some cotton.

On the 6th of March I reached the large and important city of Wei-hsien, my route being over what had once been a carefully-constructed Imperial road, but which is now in utter decay and nearly impassable in wet weather. It leads through an undulating and highly-cultivated plain, studded with numerous villages and prettily wooded. Some 20 li s.s.w. of Wei-hsien are extensive coal-fields; they lie in the plain, with hills to the south and west about 6 miles off. A great number of pits have been opened, but only ten are now being worked. These pits or shafts are from 15 to 30 feet deep; the miners work on until the water rises over the seam, when the pit is abandoned for another, their only means of getting the water out being by large skin buckets, holding three gallons each, which are hauled up by a huge windlass; hence it is probable that the finest quality of coal is missed. The whole district is honeycombed with old workings. The Wei-hsien coal is principally anthracite, burns bright and clear with scarcely any ash, and throws out a great heat. The price of the coal, at the pit's mouth, is about 4*d.* for 130 lbs. The cost of conveying this coal to the city is from 125 to 200 cash a picul, or say from 8*d.* to 10*d.* for 130 lbs., the means of transport being carts, drawn by from three to six mules, wheelbarrows, and donkeys.

Leaving the valley, I once more took the high road, and travelled towards the capital of the province, Tsi-nan-foo, which I reached on the 15th of March. It is in lat. 36° 50', long. 117°, a large and important city, enclosed by high walls in excellent repair.

From Tsi-nan-foo I took the Imperial high road from Nanking to Peking, and travelled on it south, along the foot of the Tae-shan range, to the city of Tae-nyan-foo, distant 160 li from Penanfoo. I noticed that both hemp and tobacco were largely cultivated. The scenery here is very beautiful; I passed through a lovely valley, with the Tae-shan on the left.

Tae-nyan-foo is a walled city, situated at the foot of the Tae-shan, the Sacred Mountain of China, and the highest of the range bearing that name, which stretches between Tsi-nan-foo and this city. In the north part of the city is a magnificent temple, dedicated to the mountain, which occupies the greater part of the north of the city. This building is situated in a fine park of

25 acres. Some of the trees, composed principally of yews, cedars, and cypress, are of very great age, having been planted by emperors of the Sung, Yüan, and Ming dynasties, 960-1628 A.D. The main temple is a large hall, 120 feet long by 50 feet broad. It contains, facing the entrance, a huge statue, representing the Emperor Shun, sitting enthroned in a massive chair. Shun is said to have dedicated the Tae-shan to the God of Heaven, and sacrificed thereon a burnt-offering to the Supreme Ruler, during his first tour through the empire, when acting as Viceroy for Jaou, in the seventy-sixth year of that Emperor's reign: this would be B.C. 2281. Shun succeeded Jaou in the year 2255 B.C. The walls of this magnificent temple are covered with a panoramic painting, really well executed, representing an Imperial procession. White elephants, camels, and other animals, fabulous and real, are depicted. The painting commences on the east side-wall, and continues round along the north, or back-wall, finishing on the west wall.

From the temple I made the ascent of the mountain by a road 12 miles in length, consisting of a succession of flights of steps. It commences outside the north gate, and leads up a gorge, at first with a gentle ascent, but it gets gradually greater, until at last it approaches the vertical and becomes most laborious. The road for the first 2000 feet is lined with handsome cedar and yew trees, but beyond this altitude, for the next 3000 feet, these are replaced by the common flat-topped fir. Numerous small temples are erected on either side all the way, and tablets put up by various emperors, viceroys, and other high personages, occur frequently; some of them are of very ancient date, the characters being nearly obliterated by time and the number of rubbings taken from them.

The summit, called the Yu-hwang Shang-ti, is 5000 feet above the temple at the foot of the hill. Since Shun dedicated this Tae-shan to the true God, it has been held as the sacred worshipping-place of the emperors of each dynasty. All the temples of the Tae-shan are Taoist, and the priests the most dirty, degraded-looking creatures imaginable, dressed in a dirty robe of coarse yellow cloth. The view from the summit of the Tae-shan is most grand. To the north-east and north-west you look down upon range after range of mountains, and to the south-east and south-west the plain in which the city of Tae-nyan is situated is mapped out; in the distance are other cities; and away to the south-east the River Ta-wan Ho is visible, winding its way amidst groves of fine timber.

On the 23rd of March I reached the city of Confucius, Kio-fu-hsien. This city is chiefly inhabited by the descendants of the great

sage, eight out of ten families bearing his surname. The magistrate's office is hereditary in the family. The city is walled, and differs in no wise from other Chinese towns except that, besides the usual four gates, it has a second south gate, which is only opened to an Imperial visitor. This gate is in front of the Temple of Confucius, and leads directly to it, which, together with the ducal palace of the sage's descendants, occupies the greater portion of the north and west of the city. Both edifices are situated in magnificently-wooded grounds, those of the temple covering some 35 acres. The temple is in the west, and the chief part of it stands on the spot where Confucius lived. The plan of the temple is somewhat similar to other buildings of this class in China, but on a far grander and more superb scale, and I have never seen anything to compare with it in any part of China. On arriving at the inn I sent my card to the representative of the family, intimating a desire to see him; but I confess I little expected that honour, considering the treatment I had received throughout my journey at the hands of the mandarins. To my surprise and gratification, however, I received a reply that the Duke would see me with pleasure, and I therefore proceeded to the palace, where, on entering the large gates, I was met by a high official, and proceeded with him, down the avenue and through several courtyards lined with handsomely-dressed retainers, to the gate of the inner palace, where the Duke, with several members of his family, awaited me. After the customary greetings, the Duke ushered me into the reception-room, but not pausing, conducted me into his private study, where he invited me to be seated. This study was a small room, the walls lined with books on shelves; here many relics of the sage were pointed out to me, such as bronze urns, tripods, censers, and ancient manuscripts. I was particularly impressed with the Duke's manner, which was pleasing and gentlemanlike. He is about twenty-two years of age, slightly deformed, and not more than 4 feet 8 inches in height; his countenance, however, is most pleasing and intelligent. His title is Kung Yeh, equivalent to that of Duke in England. He receives a large pension from the Government, and ranks immediately after princes of the blood. A viceroy, on coming into his presence, has to make the nine kowtows or bows to the ground. His manner was entirely free from reserve, and he seemed most desirous of information, as were also his immediate attendants, who were all connected with him by blood in some degree. On leaving, the Duke accompanied me as far as the outer gate, and expressed his gratification at having made the acquaintance of foreigners, none having visited him before. On my

return to the inn, shortly after the interview, I found that a high officer had been sent by the Duke to inform me that the gates of the temple would be opened for me. This was a mark of great favour, as the day being the anniversary of the death of one of the representatives of Confucius, the temple was closed. We accordingly proceeded to this splendid edifice, accompanied by several members of the Duke's family. The grounds are very spacious and well wooded, and enclosed by high walls. They contain numerous temples, pavilions, and tablets of every date. The main temple is in an oblong enclosure, and is twelve halls deep, each hall having a square to itself, shut off by massive gates; these squares are full of magnificent tall old cypress-trees, and the sides of the avenue are crowded with tablets in honour of the sage. Every dynasty is represented, therefore many of these tablets are of vast interest and importance.

On the left of the entrance stands a cypress, or rather the trunk of one, said to have been planted by Confucius himself, and certainly its gnarled trunk testifies great age. Close to this is the place where Confucius taught, marked by a large pavilion, wherein, on a marble tablet, is engraved a poem in praise of the sage, composed by the Emperor Kiang-loong (A.D. 1736). The great hall lies third from the entrance, it is two stories in height, 160 feet long and 88 feet broad; the upper verandah is supported by thirty-four pillars of white marble 25 feet high and 3 feet in diameter, each one solid block, those in front white and most elaborately carved with the traditional dragons chasing the fly, and those at the sides alternate black and white veined marble. The tiles of the roof are of yellow and green porcelain, the eaves beautifully carved and painted, as is all the woodwork. Within this building is a statue of Confucius in a sitting posture, about 12 feet in height. It represents a strong thick-set man with a fine full face and large head, he is attired in yellow silk handsomely embroidered, and has a square college cap on his head with strings of beads falling in front and behind to a level with the neck. The seat is a throne raised some 6 feet from the ground, and surrounded by yellow satin curtains magnificently embroidered in blue and gold. The statue is in the attitude of contemplation, the eyes looking upwards, the hands hold a scroll, a slip of bamboo, which in those days was used for paper. On a tablet over the statue is the inscription, "The most Holy prescient Sage Confucius, his spirit's resting-place," while from the ceiling are suspended other tablets to his honour, all in extravagant praise. In front of the statue is a high table containing relics of the sage and presents made by different Emperors to the family—

amongst them a bronze censer, bearing on the lid the date of the Shang Dynasty, B.C. 1700 ; some magnificent enamels, such as are not seen in the present day ; also a rosewood table of very solid make, which I was told was used by the sage himself—on closer inspection, signs of its great age were apparent, but it is in excellent preservation ; likewise a clay dish, said to be of the Emperor Yaou's time, B.C. 2300, and two bronze elephants, dating from the Chow Dynasty, B.C. 1122—235.

In the second hall from the entrance are four marble tablets erected by Kiang-hi, A.D. 1622, with characters signifying "The Teacher of 10,000 ages." In this hall is a marble slab with an engraving of Confucius, said to have been taken during his lifetime, and to be an excellent likeness ; also two other engravings, but of more modern date. The engraving first alluded to is nearly obliterated by age and from the number of rubbings taken from it ; the other two represent the sage at different periods of his life, and are perfectly distinct. I obtained rubbings of all three. Here are also 120 marble slabs let into the wall all round the hall ; each slab has an engraving representing some scene, and the whole forms an illustrated life of Confucius, with explanations at the side. These were most interesting, for, apart from their great antiquity, they gave an idea of the houses, carriages, dress, and furniture, of that period. I obtained rubbings of all these, but I regret to say that I left them all in China. The other halls are erected in honour of Confucius' father, mother, wife, son, grandson, and some of his favourite disciples ; each contains a tablet setting forth the names and titles of the individual to whom it is dedicated. Confucius' father was a man of note in the empire, he governed the cities of Yenchow-foo and Tsou-hsien. To the east of the temple is a huge slab of black marble, some 25 feet in height, on which is engraved the genealogical tree of the family down to the present generation ; near it is a well from which the sage drank. The grounds of the Confucian Temple are full of objects of the utmost interest to the antiquary. Tablets of every age are erected throughout. The temple has been renovated within the last six years, and is now resplendent in paint and gilding. The ceilings are really grand, the blue and gilt dragons which adorn them being masterpieces of carving. The balustrades of verandahs to the temple, and the steps leading up to it, are of pure white marble, and exquisitely carved.

As an instance of the respect and veneration in which the great sage Confucius is held by the Chinese of all classes, I may mention that when the rebels occupied Shantung, and were devastating the country around Kiu-fou, they approached the city, and, on being

asked if they would destroy the temple of the great sage, they replied that all they wanted was to kill the unjust mandarins, and, on being informed that Kiu-fou was governed by mandarins of the Confucian family, they at once departed, doing no damage whatever even to the cemetery, although thousands of the country people had taken refuge within the sacred precincts. They entered the grounds, certainly, and it is said murdered numbers of the refugees, but they carefully abstained from damaging the tombs therein.

The products of Shantung are various; besides coal, iron, and gold, it contains silver, lead, and other minerals, while quarries of fine marble and granite also occur. Limestone predominates, but slate is very common all over the province. Clays of different sorts, suitable for making porcelain and other kinds of pottery, are abundant. Silk is very largely cultivated (much more so than is generally supposed), and fabrics therefrom, of very superior quality, are manufactured in many of the cities. Hemp, tobacco, pulse, fruits, and nearly every description of cereals, are extensively grown.

Travelling throughout Shantung is on the whole cheap, and far from unpleasant. My experience teaches me that a foreigner, so long as he behaves himself, can travel through most of the provinces of China with perfect safety, so far as the people are concerned. I feel perfectly satisfied that they will never of their own accord molest him in any way so long as he conducts himself properly towards them. The only danger a foreigner has to apprehend is from the mandarins, who are so inimical to us that they frequently set on the people to commit acts they would not dream of otherwise. During the whole of my journey, extending over six weeks, I met with the greatest possible civility and kindness from the middle and lower classes, and with the utmost rudeness and contempt from the mandarins, although I was armed with an official passport and a special letter to the governors of some of the principal cities. The exception was the manner in which the representative of Confucius received me; but it must be remembered that he is not one of the ruling mandarins, only an independent noble.

This paper will be printed entire, with map, in the 'Journal,' vol. xl.

The PRESIDENT said persons who were not acquainted with the geological structure of China, could have no conception of the importance of the discoveries of coal that had been made of late. The natives made comparatively little use of the great mines of coal in their country, their communication being carried on principally by water. The coal was the old and good coal. He anticipated that the time would come when great railroads would be formed

in China, and when proper use would be made of this combustible, which they possessed in such immense quantities.

Mr. W. LOCKHART, after speaking of the reverence with which Confucius was regarded in China, said he had seen similar tablets to those described in the paper, in Peking, some of them undoubtedly dating from before the time of Confucius. The whole of the plain of Peking was certainly a great coal formation, spreading from the sea as far as to the Western Mountains. The quality of the coal was equal to that of the South Wales and Newcastle coal. When steam machinery was brought to bear on those coal beds, there would not only be a sufficient supply for our Indian steamers, but probably Chinese coal would be brought to England, as now English coal was taken to the coast of China for our steamers there.

Mr. J. MARKHAM said the whole of the valley through which he had travelled was covered with pyramids of coal, and his journey was impeded by the traffic of carts laden with coal.

Admiral Sir WILLIAM HALL said, on one occasion when coal was 10*l.* a ton on the coast of China, he captured a large convoy of Chinese colliers. It was very desirable that those mines of coal in China should be worked, so as to supply the vessels sailing those seas. After the capture of Nankin he saw immense piles of coal along the wharfs.

Eighth Meeting, 14th March, 1870.

SIR RODERICK I. MURCHISON, BART., K.C.B., PRESIDENT, in the Chair.

PRESENTATIONS.—*Lewis Alford, Esq. ; Peter Turner Wills, Esq.*

ELECTIONS.—*Charles Ashton, Esq. ; William James Anderson, Esq. ; Lewis Alford, Esq. ; Charles Fairbridge, Esq. ; Charles W. Gray, Esq. ; Edward Gellatly, Esq. ; James G. Gibson, Esq. ; T. Douglas-Murray, Esq. ; Rev. W. R. Tilson-Marsh, M.A. ; M. the Chevalier de Overbeck ; Robert Turtle Pigott, Esq. ; Albert Walker, Esq. ; Thomas Watson, Esq. ; Peter Turner Wills, Esq.*

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